

THE
CHRISTIAN DISCIPLE.

No. 5.

MAY, 1815.

VOL. III.

LIFE OF MRS. SARAH ELLIOT.

MRS. ELLIOT, the wife of Lieut. Ezekiel Elliot of Thornton, was born at Newbury Port, April 21, 1753. She was daughter of Mr. Moses and Mrs. Elizabeth Brown of that place. After the death of her father, which happened when she was young, the family removed to Campton in New Hampshire. She was married to Mr. Elliot in July 1774, and removed to Thornton while no other family was in the town. With her character in early life the writer was not particularly acquainted. He has however reason to believe that she was amiable from her childhood. She was one of the many exemplary christians, who have not been able to tell the precise time of their conversion, or when they *began* to be the friends of God and religion. This circumstance sometimes occasioned needless perplexity to herself. But she possessed and she exhibited evidences of real religion far preferable to the most splendid accounts of conversions, which are unaccompanied with a holy walk. Narratives of remarkable agitations of mind, followed by raptures, are in themselves

no certain proofs of true religion or real conversion. They may be followed with such a temper and such a life, as are proper evidences of religion. Those fruits of the spirit which are genuine evidences, are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." But these may exist without being preceded by any of those extraordinary circumstances, which are sometimes narrated as the best evidences of true religion. In no instance do the scriptures mention those extraordinary occurrences, as things by which we are to judge of our own moral characters, or the state of others. They are in truth no proofs one way nor another, neither that a person is born again, nor that he is not. For in some cases those who give such narrations, give other evidences of love to God and man, which cannot be disputed; and some who give such narratives, live in a manner, which affords ample evidence that they are still "in the gall of bitterness and bond of iniquity."

By Mrs. Elliot the proper evidences of genuine religion

were so abundantly displayed, in obedience to God, in a reverence for his name, his word, and his worship, and in undissembled love and kindness towards her fellow creatures; that it is believed no one who had much acquaintance with her, doubted her being a sincere follower of Jesus.

Not long after Mr. Estabrooks, the first minister of Thornton, was settled, Mrs. Elliot was received as a member of the church; and she gave in the subsequent course of her life abundant evidence that she was a *living branch* of the *true vine*. That she was without imperfections, will not be pretended. Of these she was probably more sensible than her most intimate friends; for she ever appeared to have a humble opinion of herself, and a sense of her need of the pardoning mercy of God through Jesus Christ.

Her regard to public worship and the institutions of religion, was very strong; so strong that it sometimes led her to pass the bounds of prudence in her exertions to wait on the Lord in a public manner, and in going out for that purpose when the state of her health required peculiar care. But her religion was not of that kind which is satisfied with mere Sunday or public services. It was a religion which displayed itself in active benevolence; it was an every day religion; a domestic, as well as public religion; and a persevering religion.

From religious principle as well as from affection, she treated her husband with kindness and respect, and sought his happiness.

She was the mother of fifteen children, thirteen of whom survived her. She had both a maternal and a religious tenderness for her children. As they were numerous, her life was truly a life of care; for her care extended to their souls, as well as their bodies. Few mothers have taken greater pains than she did to instil pious and benevolent sentiments into the minds of their children while young. She was assiduous in her endeavors to excite in them due reverence for God and for religion, love to the scriptures, esteem for pious persons, whether rich or poor; a kind disposition to all men, and an abhorrence of the ways of impiety and vice. While she was strict in her endeavors to restrain them from dangerous courses, she was so affectionate that she secured to herself from them a great share of filial love and esteem.

There were two qualities in Mrs. Elliot's religion, which were so strongly manifested, as to command the admiration of her acquaintance; namely, *compassion for the poor and afflicted*, and *patience under her own sufferings*. She was indeed the mother and the friend of the poor and distressed, and seemed to be never weary in well doing for their relief. The poor of the society knew very well where they might go for help, and not apply in vain. They knew where there was a heart that could *feel*, and would not be contented with saying, "Depart in peace, be ye warmed and filled," without affording more valuable means of relief than empty words. It will be ac-

knowledged by those who knew her, that if she erred in her treatment of the needy, it was on the side of charity; that she gave more abundantly than the circumstances of her own family would seem to justify. But she appeared to have an invariable confidence in God, that her own family would not be sufferers by her beneficence; and that what she gave for the relief of others, would not be lost at home. The idea seemed to be strongly impressed on her mind, that the most certain way to secure the smiles of God on the worldly interest of her family, was to make a benevolent use of the bounties of his providence; and not to refuse help to those who were in present want, through fear that she or her family might be needy at some future time. Her care for the poor seemed to be as habitual as her care for her own children; nor were they forgotten by her in her dying counsels to her family.

But she was no less remarkable for submission and patience under her own sufferings, than for compassion for the sufferings of others. She was in a great degree subject to personal sufferings by bodily maladies. Prior to her last sickness she was several times brought apparently to the gates of the grave; but contrary to the expectations of her friends, she was spared for farther usefulness. For the last twelve years of her life, she was subject to a malady which forbade her lying down, and she was wholly deprived of the use of a bed; summer and winter, during that long space of time, she was

obliged to sleep sitting, nor could she so much as lie down for the momentary relief of a change of position. This gave opportunity for singular displays of patience under suffering; and she seemed to "let patience have its perfect work." Under the most painful circumstances she manifested the greatest calmness and resignation. The greater her afflictions were, the more perfect her confidence in God appeared; and the more sensible she seemed to be of his goodness and mercy, in the blessings she still enjoyed. Instead of spending her time in useless complaints and sinful repining, she was abundant in speaking of the kindness of the Lord, and in endeavors to deduce useful reflections from the vicissitudes of life.

In those instances of sickness prior to the last, when her death was supposed to be near and her recovery hopeless, she uniformly appeared calm and submissive. She would give directions as to what she would have done in case of her decease, with as much serenity, as if, in perfect health, she had been making arrangements for a visit to a distant friend.

Mrs. Elliot died May 31, 1814. For some time prior to her last sickness, she enjoyed so much health as to be able to work about house and attend to the business of her family. She had been anxiously expecting a visit from the late minister of the town, Mr. Worcester, and hoping for the pleasure of attending public worship while he should be in the place. He arrived on Wednesday evening before her

decease. The next afternoon he spent with her. But before night she was taken ill with the prevailing fever, of which many had recently died in the town and vicinity. She felt considerable disappointment when she found she should not be able to attend meeting on the Sabbath, but she was far from repining. On Sunday her case was alarming, and the prospects of dissolution were increased on Monday. Considerable of the time her distress was so great that it was with much difficulty she attempted to converse. In the latter part of Monday night her pains subsided; she felt easy, and conversed with great freedom. She seemed to be fully aware that mortification had taken place, that she had but a short time to live, and determined that not a moment should be lost. She discoursed with the watchers in a moving manner, and with her numerous family individually, giving the most pious counsels, and enjoining on them a life devoted to God and to the good of their fellow creatures.

Early on Tuesday morning, Mr. Worcester was informed of her situation, and was requested to visit her without delay. When he arrived he found her engaged in administering her dying counsels. When she had gone through with her family, she requested him to sit down before her, where the others had severally been sitting one after another. Then with all the tranquillity and affection, which religion and friendship could inspire, she expressed her gratitude that he had been

allowed to be with her in her last sickness, and her last moments; adding the most ardent wishes for his fidelity and usefulness. Recollecting that the time had arrived when he had before proposed to leave the town, she wished to know his present intention, and calmly requested that he would tarry to her funeral, as she thought it would be a great comfort to her family and connexions. He gave her encouragement that was received with joy. Expecting that he would preach on the occasion, she particularly requested that he would not speak in commendation of her character, for said she, "I do not feel worthy of it." After a little conversation, she requested that he would pray with her once more. Very soon after the prayer was closed, she gasped, and died without a groan.

Thus lived, and thus died, that amiable christian woman. The account has indeed been written by one who was long a friend and brother to Mrs. Elliot; who had on many accounts great reason to respect her, and who cherishes still a tender regard for her character. He is aware that friendship is apt to express itself in strong language, in characterizing its objects; but it has been his aim not to exaggerate in any thing; and he is confident that *truth* could say much more in her favor, than *friendship* has done.

But to eulogize the dead, or to pay a tribute of respect to a deceased friend, has not been the object of the writer; but to exhibit an example of piety and benevolence worthy to be imitat-

ed. It is also hoped that this narrative may be a means of correcting some mistakes, and removing some doubts, by showing what is *not* essential to true religion, and what is its genuine influence on the heart and life, when it reigns as the predominant principle.

The faith of Mrs. Elliot was of that kind which "worketh by love." Her hope was of that kind which "purifieth the heart" and disposeth to obedience. By due attention to this example some may be convinced, that they have relied too much on things which are no certain evidences of piety or of safety, while they have thought too little of the account given by James of true religion, "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." James i. 26, 27. It is

also, we fear, not duly considered by all, that Jesus "gave himself for us, that he might redeem unto himself a peculiar people, zealous of good works."

In whatever way or by whatever means the attention of a person may have been first excited to the things of religion, or a pious temper and habit produced in them, OBEDIENCE to the commands of Christ, is to be regarded as the evidence of religion. Christians should be careful not to establish a criterion of religious experience which will expose them to censure any as destitute of religion, who live in obedience to the gospel; or to applaud any as religious, whose faith worketh by hatred instead of love, or whose faith is "dead, being alone."—"For as the body without the spirit is dead, so faith without works is dead also." "And he shall have judgment without mercy, that hath showed no mercy." But to the upright, God will show himself upright, and to the merciful he will show himself merciful.

DANGERS OF LIBERALITY.

It has often been objected to those christians, who are distinguished by their charitable sentiments towards men of different opinions, and by their assertion of the rights of free inquiry and private judgment, that they are *cold* and *indifferent* on the subject of religion; that they want devout affection, zeal for truth, and an interest in the cause of Christ; that their religion is

a profession of the lips, or a decency of manners, rather than a deep feeling, a vigorous attachment, and the offering of the heart to God.

The frequency with which this charge is urged, gives us reason to fear, that it is not wholly without foundation. The representations of opponents are indeed to be received with distrust. But there is generally a portion

of truth in public sentiment; and when a censure has long been attached by the multitude to a class or party, we may presume without uncharitableness, that it is not altogether a malignant and unsupported fiction. It is best then to acknowledge with christian frankness and sincerity, that men of liberal minds have often been defective in fervor; that the spirit of free inquiry has sometimes, if not frequently, produced an indifference about opinions; and that the dread of bigotry and fanaticism has hurried many into the opposite extreme of languor and insensibility. In admitting all this, we do not disparage candor and free inquiry any more than we disparage a zeal for truth, by saying that it has sometimes degenerated into intolerance, and lighted the fires of persecution, or than we condemn religious fervor by saying, that it has sometimes, for want of judicious direction, broken out into delirious transports and a blind and furious enthusiasm. The fact is, human nature is prone to extremes. Every principle of action, and every feeling may pass its proper limits. Even our best sentiments may become dangerous excesses, just as the flame, which warms and revives, will, if unrestrained, burst forth into a devouring conflagration, or as the air, which refreshes us in the breeze, may rush on us in the overwhelming whirlwind.

That a man of study and reflection should slide into a moderation of feeling, bordering upon coldness, and should distrust and fear the admission of the

affections into religion, ought not to excite our wonder. When such a man surveys the history of the church, and sees the atrocities which a blind zeal has committed, the torrents of blood which a passionate devotion has shed; when he sends his imagination into the depths of the inquisition, and observes the instruments of torture, with which a frenzied superstition labored to perpetuate its empire; when he sees the extravagancies of imagination, which in ages of darkness were propagated as communications from God; when he sees the usurpations of the proud, the denunciations of the arrogant, and the frauds imposed on the credulous multitude by those who pretended to extraordinary sanctity; when in a word he sees human systems, the growth of gloomy or heated minds, taking the place of the mild and simple doctrines of christianity, rending whole kingdoms with dissension, embittering social life, quickening and arming the worst passions of our nature, and even promising the highest seats in heaven, to the most unrelenting and uncharitable; when the reflecting man reviews these melancholy scenes in the history of the church, can we wonder, if from dread of extravagance, and from distrust of the affections, he should fall into a habit of cold speculation, and should prefer a religion which, retiring from the heart, resides only in the understanding?

But whilst we offer this explanation of the coldness which has often been observed in men of liberal sentiments, we mean not

to justify it—Such men ought to know, that the best gifts of God are liable to abuse, and that the nobler the gift, the more dangerous is its perversion; such men ought to know, that the opposite of wrong is not necessarily right. We should deem that prudence deserving only of compassion, which, to save the body from a burning fever, should expose it to a chilling atmosphere, and freeze the current of life; and equally to be compassionated is that caution, which, to escape the paroxysms of enthusiasm, extinguishes the sensibility, and damps all the ardor of the soul. Affection is to the soul what the warmth of the sun is to universal nature.—Rob that glorious orb of its warmth, let it revolve over us to shed only a cold light upon the earth; and every region of nature, now so full of motion, fruitfulness, life, and joy, would become the dreary empire of desolation, silence, and death.

The affections are not useless parts of our nature, but on their just direction, our excellency and happiness peculiarly depend. The affections give to the character its principal charm and interest. We delight to see the heart awakened by a pure emotion. Who would take from domestic love, from friendship, from patriotism, from benevolence, their glow and fervor, and reduce them to cold calculations of the understanding. If every other sentiment is improved by warmth, why shall religion be a cold and lifeless principle? Is affection an improper tribute to be offered to God? His whole charac-

ter is an appeal to our affections. His character is the concentration of all that is lovely and venerable; and in his relation of Father, Benefactor, and Sovereign, how powerful are his claims on the best sentiments of our nature?

It is of great importance that religion should be an affection of the heart, as well as a conviction of the understanding, because it is to govern in a soul, which is agitated by various passions, which is powerfully solicited by the world, and which is prone to contract a sensual taint and a sordid character. These strong and dangerous propensities of human nature are not to be counteracted by mere speculations of the intellect. The heart must be engaged on the side of God and duty. To subdue the love of the world, a nobler love must be kindled within us. A new and better channel must be found for that desire, which we would turn from unworthy ends. We cannot, if we would, extinguish the affections. Our safety consists in directing their force and energy to noble and elevated objects, to God, to virtue, and to immortality.

Religious sensibility is of great importance, as it gives animation and delight to the obedience of all God's commands, to the practice, even of painful duties. Sensibility, affection, communicates an almost incredible force to human nature. Where men love strongly, what toils and sacrifices can they endure? How lightened is labor? How cheerful is suffering? A warm affection seems almost to create

new faculties in the soul. It spreads a new lustre over the countenance, and seems even to nerve the body with new power. Men have never done much, when the heart has been cold, and what have they not done, what have they not subdued, when the heart has been quickened to generous emotions. To rob religion of sensibility, is to make it inert and unproductive, to render obedience to God a toil, and his worship a mechanical and wearisome service.

Let us then beware of that tendency to coldness, which has been charged on liberal christians. Their views of relig-

ion have certainly nothing to chill the heart, but every thing to raise it into love and hope. Their views might well be distrusted, were they unfavorable to an affectionate piety; and what is more, their cause might be given up in despair, did it require the extinction of sensibility. Human nature will never be satisfied with a system, which does not awaken sentiment and emotion. Man has a thirst for excitement; he delights in the exercise of his affections, and his Creator can hardly be supposed to give him a religion, which contradicts this essential part of his nature.

THE SANGUINARY CUSTOMS WHICH HAVE BEEN POPULAR IN CHRISTENDOM.

If any customs may be called antichristian, such are those of a malignant, revengeful, and sanguinary character. If any opinions are antichristian, they are those which authorize customs and acts contrary to the spirit of the gospel. In writing on the influence of Constantine the Great, we stated that the custom of public wars became popular among christians in the reign of that emperor. We also suggested that probably two other bloody customs were adopted by christians, under the same influence. By more thorough examination, we find that no less than SEVEN sanguinary customs have at different periods been popular in christendom. They are the following: Public wars; destroying men for supposed heresy; pro-

pogating the gospel by the sword; the crusades against the Mahometans as infidels; private wars under the feudal system; the judicial combat; and the custom of private duelling. Five of these customs have been abolished, and are now generally regarded as antichristian and abominable. On this ground we may confidently hope that the time is at hand, when the remaining two will share the same fate. These seven customs must have had a most powerful and injurious influence on the character of christian nations, and on the temper and morals of individuals. We propose to exhibit and compare these several customs, and to show their repugnance to the spirit of the gospel. The first is too well known to

require any description. We have shown when it became popular among christians. The second, we shall now concisely display, both in respect to its origin and its effects.

Dr. Mosheim mentions what he calls "two monstrous errors, which were almost universally prevalent in the fourth century; and which became a source of innumerable mischiefs in succeeding ages." "The first of these maxims was, that it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted." "The second—equally horrible—was, that errors in religion, when maintained and adhered to, after proper admonition, were punishable with civil penalties and tortures." Vol. i. p. 374.

Having made some remarks on the first of these maxims, the Dr. says, "The other maxim, relating to the justice of punishing error, was introduced with those serene and peaceful times which the accession of Constantine procured to the church. It was from that period approved by many, enforced by several examples during the contests which arose with the Priscillianists and Donatists, confirmed by Augustine, and thus transmitted to the following ages."

By these two maxims, both *falshood* and *murder* were authorized as means of promoting christianity, and purging the church from the guilt of erroneous opinions!! If satan himself had been permitted to dictate to the clergy, he could not have devised any means better adapted to his own purpose.

In regard to Augustine, who sanctioned this murderous custom, we are told, "He understood the ten commandments in a spiritual sense; and *thou shalt not kill* signified, thou shalt not kill orthodox believers. The command did not protect the heretic." *Eccles. Researches*, p. 103.

Who then are the orthodox, and who are the heretics? This is certainly an important question, if we may *kill* the one and not the other. Professor Boehmer has answered these questions. "By orthodoxy is to be understood *whatever the ruling party are pleased to say*; and heresy is a differing from it."

This answer accords with the practical explanations, which have been given in every age since Augustine explained the sixth commandment.

The principle established in the fourth century has occasioned the death of millions of christians. It converted the professed followers of Jesus into murderers of each other. Every persecuting sect from the days of Augustine to the present, has appeared to adopt his explanation of the command, and to practise accordingly. But as every man necessarily believes his own opinions to be correct, and those opposed to his, to be erroneous; the principle, as it related to the conduct of each of two persons of different opinions, amounted to this—*Thou shalt not kill me, but I may kill you*. And as it applies to the conduct of different sects, it is this—*The minority shall not kill any of the majority; but the majority*

may kill those of the minority. A more bloody maxim was never invented. No wonder then that history abounds with records of murder for pretended heresy.

Much complaint has been made by christians of the sufferings endured, under the ten persecutions by the pagan emperors of Rome, prior to the reign of Constantine. But, says Dr. Newton —“Not to mention other outrageous slaughters and barbarities; the Crusades against the Waldenses and Albigenses, the murders committed by the duke of Alva in the Netherlands, the massacres in France and Ireland, will amount to more than TEN TIMES the number of all the christians slain in all the ten persecutions.” *Dissertation on Prop.* Vol. ii. p. 327.

“It is calculated by Mr. Mede from good authorites, that in France alone were slain a million. From the first institution of the Jesuits—in a little more than thirty years, 900,000 were slain.” “In the Netherlands alone, the duke of Alva boasted, that within a few years he had dispatched 36,000 souls—all by the hands of the common executioner.”

This is a specimen of the tremendous havoc which has been made of human life, by adopting Augustine’s explanation of the sixth command; and all this and much more has been done by those who professed to be the followers of the benevolent Jesus. The same horrid principle which occasioned these massacres, kindled innumerable bonfires in the various parts of chris-

tendom, to purge the church, by burning its members alive. The same principle, and the same bloody rage, erected the courts of inquisition, which proved as fatal to the lives of men, as the revolutionary guillotines of France.

So general was this delusion, that the reformers imbibed it and brought it with them when they dissented from the papal church. So far was their reformation from being *thorough*, that they retained the most bloody principles of the Roman church. And however painful the task may be, it is a duty to own, that our forefathers brought this dreadful principle with them when they fled from persecution to this country; and after their arrival they reduced it to practice, to the ruin of a considerable number.

It is not possible to ascertain the precise number of persons, who have been slain by christians on this sanguinary principle. It is however probable, if a slaughter should now be made in the United States of nearly that amount, there would not be a soul left in the land to report the calamity.

But blessed be the God and Father of our Lord Jesus Christ, that by the progress of light and truth, this sanguinary custom has become an object of general abhorrence on both sides of the Atlantic! What would now be the feelings of people in our country, should they see hundreds of christians, in a year, dragged to the stake and consumed by fire, for no other reason than dissenting from the creed of the majority! What would be thought of

the clergy of any sect, should they now attempt to revive such a custom among us? Would they not be ordered to some "Retreat for the Insane," rather than be admitted into pulpits to propagate such a horrid doctrine?

But as odious as this custom now appears to us, it was for several centuries popular in Europe, among professed christians; and it was thought to be a necessary means for purging the church or preserving its peace and purity. Why then is it not now popular? Why has it been abolished?—The progress of light has produced a change in public sentiment and feeling. The increasing light of christianity, has so exposed the inconsistency and deformity of the practice, that we now see the most glaring opposition between such conduct and the benevolent spirit and precepts of the gospel.

May we not say without danger of exaggeration, that the "monstrous error," which supported this sanguinary custom, was sevenfold more dangerous to the souls of men, than any one of the opinions which the clergy of any sect attempted to extirpate by torture, burning and death? This error seems to have been a kind of two edged sword; calculated to kill the body of those against whom it was used, and to destroy the souls of those who used it. If from the fourth century to the seventeenth such gross darkness prevailed in chris-tendom, that even the clergy thought the purity of the church could be preserved by murdering such of their brethren as

happened to dissent from the creed of the majority, what reliance can be placed on the correctness of the theological doctrines which were formed during that period! Can it be the unpardonable sin to doubt the infallibility of such guides? If they might adopt such a "monstrous" practical error, that they could feel justified in such anti-christian butchery; can it be supposed that they were less liable, than people of the present age, to adopt erroneous opinions for gospel doctrines? If they could so misinterpret the precepts and the very spirit of the gospel, why might they not err in other particulars? Shall their opinions be forever regarded as the standard of orthodoxy? If so, why not adopt their bloody article in support of the others, as they did?

We do not wish to diminish the respect which is properly due to any of the clergy of former times; but it is a fact, that those supposed "fundamental doctrines," which have been the greatest source of controversy and bitterness in our land and our time, were formed during those days of darkness and dissension, and were supported by the bloody custom which has been considered. And too often when men of our age appeal to celebrated names of former times, as authority for their opinions, they appeal to men, whose hands were defiled with blood; men who adopted the sanguinary cus-tom for the support of the very doctrines in question.

But it will be said, that such was the error and the spirit of

those times; and that the custom was not confined to any one sect. This is granted; but the error was not the less dreadful on that account; it was the more extensively fatal, and the more to be lamented.

The circumstance that so awful an error was general, and not confined to any one sect, serves to show how extensively a delusion may prevail, by giving popularity to a sanguinary custom; and that the general prevalence of a custom is no certain evidence of its justice or propriety. Therefore the long and general prevalence of the custom of war in christendom, affords no evidence that it is not as directly hostile to the spirit of the gospel, as burning men for supposed heresy. And we may be permitted to appeal to the conscience of every christian, and ask, was it more repugnant to the spirit of the gospel, to support a custom, which destroyed millions for a *supposed crime of their own*, than it is to support another custom, which sweeps away millions after millions for *no crime at all*; unless it be a crime of their rulers, who seldom share in the sufferings which the custom inflicts?

There is perhaps not a protestant ruler in christendom, who would not censure Augustine's explanation of the sixth command, as being licentious and abominable; yet every war maker gives a practical explanation of this command, which is still *more extravagant and murderous*.

Let us then hope and pray, that the progress of christian light and love may soon convince the world that public wars are no more essential to the support of civil government and the happiness of nations, than murdering supposed heretics was, to the preservation of peace and purity in a christian church. And if we are so ashamed of one bloody custom of our forefathers, that we cannot hear it named without blushing and horror; let us cease to act a part, which will occasion similar regret and confusion to our posterity, when they shall read the history of our times. We can make no better use of the errors of our ancestors, than by them to learn our own liability to err, and to take heed, lest in our turn, we fall under a similar condemnation, as *sanguinary christians*.

THE FOURTH COMMANDMENT MORAL IN ITS NATURE AND PERPETUAL IN ITS OBLIGATION.

On this commandment there is observable a greater variety of opinions, than on any other precept of the decalogue. This variety, probably, is owing in part to a peculiarity in the precept, but more to a disposition in ma-

ny to evade or lessen its obligation. It is very important that we entertain just views of the fourth commandment, for by them our dispositions and practices will be more or less regulated.

In this commandment there is

somewhat moral, positive, and ceremonial. The appropriation of a portion of time, frequently recurring, for the worship of God and religious exercises, is the moral part of the precept. Designating the seventh part of time is positive. God alone could discern the fittest portion of time for the Sabbath. The change of the Sabbath from the seventh to the first day of the week is ceremonial. This change was made by Jesus Christ, the Lord of the Sabbath. In this we observe a succession of the Christian to the Jewish Sabbath, as the Christian religion succeeded to the Jewish.

Jesus Christ, the divine Teacher from heaven, summed up the moral law in two precepts, love to God, and love to men. One of these he denominated the first, the other, the second, and affirmed that, "on these two commandments hang all the law and the prophets." These two had been given at Sinai in ten distinct precepts, in compliance with the weakness of men, and in adaptation to various relations and necessary conditions in the world. But the four first are included in love to God, and the six latter in love to men. The second and third commandments are negatively expressed, prohibiting the worship of God by images, and an irreverent use of his name. They imply that we worship the true God alone in a spiritual manner, and that we reverence the name of God and whatever appertains to him, in opposition to every degree of profanity. The fourth commandment affirmatively enjoins a du-

ty evidently as a mean of expressing and cultivating the love and worship of God. These three commandments, then, are branches of the first, which is, "Thou shalt love the Lord thy God with all thy heart," &c. and cannot be separated from it without perverting its design and opposing its benefit, especially in a social and public view. This essential branch, the fourth commandment, is the principal mean by which the law of love and piety to God is supported. Without the observation of the Sabbath, and public worship, which is evidently connected, it would be impossible, in the ordinary course of things, to maintain in society, piety to God and needful reverence for his being, character, and presence. Religious reverence for the Deity, including a belief of accountability to him, is necessary to the good order and happiness of society. This alone gives obligation in the mind and heart to oaths, legally administered, and is essential to every degree of true piety. The fourth commandment, then, like the other three of the first table, is founded in the moral nature of man, his relation to God, and to fellow beings, and results from all the reason and fitness of things. The reason of it is perceivable by every enlightened and considerate person. As it is most reasonable that men should love, honor, and worship God, and have none other; so it is the most reasonable that they should use the proper means of promoting and expressing such love, reverence, and worship; and this is the

same as to remember and sanctify the Sabbath day. The law of the Sabbath, then, is moral in its nature, and perpetual in its obligation, like the first commandment. The change of the day from the seventh to the first day of the week by Jesus Christ made no change in the moral reason, obligation, or general use of the Sabbath. The morality of the Sabbath does not consist in the appropriation of any particular day, but in the needfulness to man, and the reasonableness, that certain portions of time, without long intervals, should be appropriated, this being essential to the promotion of love and piety to God. When the Deity had separated and sanctified the seventh part of time, no alteration could be made, unless by the same authority and for equal reason. It is true, our Lord Jesus possessed divine authority, and declared himself Lord of the Sabbath; yet he did not pretend to change even the positive part of the Sabbath, the seventh part of time. He only changed the day from the seventh to the first day of the week, which is only the ceremonial part. But the appointment of a set portion of time, which is the moral part, he confirmed, as it was before established. In all his life, instructions, and example, he appears to have considered the fourth

commandment as an essential and unalterable part of the moral law, which needed only to be explained, enforced and adapted to the christian dispensation, under which the yoke of religion is easy and the burden light. But he gave no countenance to any relaxation in piety and holiness in keeping the Sabbath day.

We have said that Jesus Christ changed the Sabbath from the seventh to the first day of the week. We pretend not that there is any record of the change in so many express words. Nor was it needful. His resurrection from the dead, on the first day of the week, meeting his disciples on that day between his resurrection and ascension, and especially the unanimous consent of the apostles and primitive christians, to keep that day, as the christian Sabbath, are good authority. Such consent and practice, without the least controversy, are tantamount to express precept. Moreover, it is altogether incredible that the apostles, who must have known the mind of Christ in all important matters relating to his kingdom in the world, and were themselves inspired, should have celebrated, with one consent, the first day of the week, as the Sabbath, had they not been directly instructed by their Master himself, or by the inspiration of the holy spirit.

O.

DR. DODDRIDGE'S CATHOLICISM.

MR. EDITOR,
HAVING seen in your number
for November, some extracts from

the writings of the pious, catholic and learned Dr. Doddridge, on "Heresy," tending to attract the

minds of christians to the fountain head of religion—the scriptures—and to withdraw them from too great an attachment and reverence to the *creed* of fallible men; I have thought some further account of Dr. Doddridge would add to the value of your work.

Who is the christian that does not love the ardent piety, feel a holy enthusiasm at the sacred poetry, and honor and respect the sentiments of this truly eminent divine? It matters not an iota whether he was of Paul or Apollos—this or that sect—but who will dare to say he was not a pattern of christian moderation, evangelical charity, and most vigorous piety?

The following are from Dr. Kippis's Life of Dr. Doddridge.

"In his sentiments of those who differed from him in religious opinions Dr. Doddridge exercis-

ed great moderation. He never confined TRUTH OR GOODNESS to one particular sect." "A like candid and friendly spirit he endeavoured to promote among his pupils."

"Once, I remember, some narrow minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it, prevented. But the doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real christian."

S. A.

FRAGMENTS.

HENRY VIII, King of England, appointed two archbishops, several bishops, together with a number of Doctors of Divinity, and gave them in charge to choose a religion for his people; that is, to form articles of faith. Before the commissioners had made any progress in this business, the parliament in 1541 passed a law, by which they ratified all the tenets which these divines should afterwards establish, with the king's consent. *Hist. of Eng.* Vol. iv. p. 224.

On this extraordinary conduct Hume remarks—"They were not ashamed of thus expressly de-

claring that they took their religion upon trust!"

It is said that in the reign of Henry VIII, 72,000 criminals were executed for theft and robbery—which amounted to nearly 2,000 a year.

In the same reign a more correct method of pronouncing the Greek language began to be introduced—but this occasioned great dissensions. Bishop Gardiner employed the authority of the king to suppress innovations of this kind. The penalties inflicted for adopting the new pro-

nunciation were no less than *whipping, degradation, and expulsion*. Gardiner declared, that, "rather than to admit innovations in pronouncing the Greek alphabet, it were better that the language itself were totally banished from the universities."

Let us not be too severe on the follies of our ancestors; our posterity will probably discover things in the history of our times equally foolish and barbarous.

Hollingshed, who lived in the reign of Queen Elizabeth of England, wrote thus—"There are old men yet dwelling in the village where I remain, who have noted three things to be marvellously altered since their sound remembrance. One is the multitude of chimnies lately erected; whereas in their young days there were not above two or three, if so many, in most of the uplandish towns.—The second is the great amendment of *lodging*; for, said they, our fathers, and we ourselves, have lain full oft upon straw pallets, covered only with a sheet, under coverlets made of dogswaine or hopharlots, and a good round log under their head instead of a bolster.—Pillows were thought meet only for

women in childbed.—The third thing they tell of is, the exchange of treene platters into pewter, and wooden spoons into silver or tin.

"In time past men were contented to dwell in houses builded of sallow, willow, &c.—but now sallow and willow, &c. are rejected, and nothing but oak anywhere regarded. Yet see the change; for when our *houses* were builded of *willow*, then had we *oaken men*; but now that our houses are come to be made of oak, our *men* are not only become *willow*, but a great many altogether of *straw*, which is a sore alteration.—Now have we many chimnies, and yet our tender lines complain of rheums, catarrhs and poses; then had we none but reredosses, and our heads did never ache. For as the smoke in those days was supposed to be sufficient hardening for the timber of the house, so it was reputed a far better medicine to keep the good man and his family from the quack or pose, wherewith, as then, few were afflicted."

The time referred to by Hollingshed was about three centuries ago; and the people were our ancestors in England!

DAY OF FASTING, *Observed by the Assembly of Divines at Westminster.*

THE following extract from the *letters and journals of ROBERT BAILEY*, a divine of the Church of Scotland, strongly marks the zeal of "olden times."

"This day was the best that I have seen since I came to Eng-

land. General Essex, when he went out, sent to the Assembly to entreat that a day of Fasting might be kept for him. We appoint, this day, four of our number to preach and pray at Christ's church; also, taking the occa-

tion, we thought it meet to be humbled in the Assembly; so we spent from nine to five very graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely, confessing the sins of the members of the assembly in a wonderful, pathetic and prudent way; after, Mr. Arrowsmith preached an hour; then a psalm; thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours;

then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults, to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing both in our matters of assembly and whole kingdom." [Letters and journals, Vol. ii. p. 48.]

THE IMPORTANCE OF CHRISTIAN EDUCATION. SECT. V.

HAVING illustrated the power of education in forming opinions, it will now be proper to consider the influence of opinions in regard to other ingredients of character. If it can be clearly shown that opinions have, or may be *made to have* a governing influence over our appetites, propensities and passions, our hopes and fears, our desires and aversions, our love and hatred; much will be done towards illustrating the importance of a truly christian education.

Mankind are possessed of appetites, propensities and passions, in common with other animals. These, simply considered, are neither virtuous nor vicious, any more than the senses of seeing, hearing, feeling, tasting and smelling. In relation to these, all that is necessary in forming a virtuous character is, to subject them to reason, religion and the word of God. We are not required to eradicate,

but to govern them; not to destroy, but to bring them into subjection to the will of our heavenly Father.

In showing the control of education over opinions, some facts were brought to view which also show, that opinions have, or may be made to have, a governing influence over our appetites. If the religious opinions of the Egyptians could restrain them from eating any of their deified animals; if the opinions of the natives of India could restrain them from eating any animal with "five senses," and from drinking ardent spirits; if the religious opinions of the Jews could restrain them from eating any thing prohibited in the Mosaic law; and if in all these cases people were led by education to regard with horror a violation of their respective laws and customs; what reason can possibly be assigned, why a course of christian instruction and example, may not have the ef-

feet to lead young people to form virtuous habits of self-denial in respect to their appetites?

What but opinions, powerfully impressed on the mind, governs the people called Shakers, and induces them to a course of self-denial, which astonishes other sects of christians? If it be in the power of education, or religious opinions to produce such an effect, what effect in regard to self-denial or self-government may not be produced by similar causes? And do we not see something of the effect of virtuous education in the continence and chastity of young people, so far as they are brought "up in the nurture and admonition of the Lord."

The Friends and the Shakers furnish us with examples of the power of religious opinions over the passions of anger and revenge; and show the possibility of producing self-government in these particulars. In them we see that men may not only be influenced by opinions, to restrain their angry passions, and to manifest an apparently meek and quiet spirit, but to abhor every species of violence towards fellow beings.

Besides, how are the passions of men controlled by the presence of a godly minister or magistrate, and the opinion that respect is due to men of such a character! What then would be the natural effect of training up children in the fear of the Lord; and of exciting them from their infancy to act as under the eye of a heavenly sovereign?

The passions for wealth and fame require a strong restraint.

Yet these may be governed by education. In Sparta, how astonishing was the influence of Licurgus, in subduing or governing in his countrymen the passion for money or wealth. While the landed property of the whole nation was in the hands of a few, and the greater portion of the people were in a state of poverty, such was his influence, that he persuaded the landholders to resign their property to the state, that it might be equally divided among the whole. Gold and silver he brought into such disrepute, that iron was substituted for the current money; and that he might completely govern their love of wealth, he persuaded the people to believe that it would be for their interest, to eat together of the same common food, that the distinction of rich and poor should not be known among them.

It is true that the object of this legislator was, to form a nation of soldiers. He subdued the passion for wealth, by exciting a passion for military fame. Or at least he made the subjugation of the one a means of advancing the other. But if the love of wealth may be thus subdued by the power of opinions, and for the sake of military glory, what might not be done by duly urging gospel motives, the favor of God and immortal life! If men are capable of being influenced to such acts of self-denial in one respect, by improper motives, shall it be supposed that they are less capable of being influenced by the all important motives of the christian religion!

In the history of the apostles we may see what these motives were capable of producing in the followers of Jesus. In a time of distress, without even being required to do it, they sold their possessions, and brought the money and laid it down at the apostles' feet, that distribution might be made, according to the necessities of the multitude. Here military or worldly glory was not the object of denying the passion for wealth or property. But these disciples were of "one heart and one soul," in pursuit of the unsearchable riches of Christ, and the crown of glory which fadeth not away.

By the influence of religious opinions, and the force of gospel motives, these christians not only denied their passion for wealth, but also their passion for fame. They exposed themselves to contempt and reproach from the worldly minded and aspiring, that they might obtain "the prize of the high calling of God in Christ Jesus." Nor does the Bible afford the least ground to suppose, that similar opinions and similar motives may not be made to produce similar effects on the minds of children, by truly christian education. This however may be made more clearly to appear in the sequel of these inquiries.

Hopes and fears are among the ingredients of human character, and have a powerful influence on the conduct of mankind. But nothing is more evident than that hopes and fears are under the control of education and opinions. What object

visible or invisible, real or imaginary, may not be made use of to influence the hopes and fears of a child? How often have objects merely imaginary been employed for such purposes, and with powerful effect.

As astonishing as it may seem to us, that an Egyptian should adore a *cat*, or that a Hottentot should pay religious homage to an *insect*, had the people of this country been educated in the same manner, they probably would have possessed similar opinions, and adored the same objects. What fear of offending these objects might be easily excited in a child by a parent who had been taught to adore them! And what hopes of favor or reward from treating them with attention and respect! What a powerful spring of action is the hope of the Hindoo, who believes that suffering himself to be crushed to death by the ear of his idol, will insure immortal happiness! In the same manner the Mahometan is induced to expose his life in battle, by a hope founded on the opinion, that if he shall die fighting, the joys of paradise will be his portion. Similar to this, was the belief and the hope of the Goths and Vandals of former ages. And happy would it have been for the christian world, if such delusions had been confined to Mahometans and Pagans. But wherever they exist they must have a powerful effect on the moral characters of men.

We see that children are capable of being influenced by fear of offending a kind parent, and by hope of obtaining his appro-

bation. By education such hopes and fears may be transferred, or taught to rise towards a heavenly Father; and the child may be led to have as real a respect to the *will of God*, as he has to the *will of an earthly parent*, and this respect may become habitual, if properly cultivated. For the truth of this remark I may appeal to all who have been favored with a truly pious education.

Desires and aversions are next to be considered.

Before children are capable of judging of the qualities of visible objects, or of knowing by experience whether they are good or bad, useful or noxious; they may be filled with desire for one, and aversion to another, according to the opinions and pleasures of his parent. One thing they may be led to shun with a kind of horror, and another they may ardently desire according to the opinions which are infused into their minds.

Perhaps there is no creature more generally viewed with aversion in this country than a serpent. By the force of education children grow up with strong aversions to all the serpentine race. Yet we have seen that in another part of the world, a serpent is regarded as an object of love and adoration. What one child is taught to abhor, another is taught to admire and adore. Now, it is believed, that it would be just as easy for a parent in this country, to make a young child admire a snake, as to abhor it, that is, if the parent himself could overcome his own aversion to that creature,

and the child should be kept from being influenced by the opinions and aversions of others. Desires or aversions with respect to visible objects, may be implanted in the minds of children just according to the opinions and pleasure of their instructors.

By prudent instructions the parent may excite in a child a thirst for knowledge, a fondness for pious counsels, and good books; and an aversion to books and to conversation of immoral tendency.

The power of education to produce in children an aversion to what the parent believes to be wrong, may be supported by most deplorable examples among the different sects of christians. I might indeed mention the aversions excited in the children of christians against the doctrines, the rites, and even the persons of Pagans and Mahometans; and the correspondent aversions which are excited in the children of Mahometans and Pagans towards christians; but examples more than enough may be found among the different sects of christians, in relation to each other. For there is nothing peculiar to any one sect, which the children of another sect may not be taught to regard with habitual aversion. Even the most pure doctrines, the most proper rites and customs, and the most excellent persons, have become objects of aversion by this kind of influence. How often have the children of papists been taught to regard the whole race of protestants as no better than the children of the devil, and all

their peculiar doctrines and rites as damnable! And have not the children of protestants often been taught to view the Papists and all that pertains to them in the same odious light? Has not the same antichristian influence been almost incessantly employed among different sects of protestants in relation to each other? How often do children of one of these sects grow up with almost unconquerable prejudices relating to the opinions, the rites and even the persons and the piety of other sects; while in fact they know nothing against either, but what is infused into them by the influence of their parents or other guides. Do not some parents and some preachers conduct as though they thought the salvation of those under their care, depended on their possessing the most unchristian feelings towards people of other sects?

If we compare what takes place in different sects, will it not be evident, that no person can be so good, but the children of another sect may be taught to despise him; and that no doctrine can be so true, or rite so scriptural, that children may not be taught to regard it as damnable? What opposite opinions have children of different sects been made to regard as *essential*; each one supposing that the opinions of his own sect are such *fundamental truths*, that no one can doubt their correctness but from wickedness of heart, and that all who reject them are enemies to God, to Christ and to divine truth; while in fact the whole contrast may have resulted from diversity of education?

If we only remark the uniformity with which children of each sect imbibe an esteem for the doctrines, the rites, the persons and the piety of their respective sects, and an aversion to those of other sects; will it not be evident to any person, capable of candid reflection, that there is nothing in children prior to the influence of education, which is any reason why they embrace one opinion rather than another; and that they are just as ready to embrace the truth, as to embrace error, if they are only *properly instructed*? If this be correct, then teachers of the different sects, should have the candor to impute the aversions, which they find in children and young people, to their respective opinions, to the influence which education has had on their minds. Every teacher should remember that if the children of his own sect had been educated under the influence of another sect, they would have imbibed an esteem for the opinions of that other sect, and an aversion to those of his own.

Hence it becomes the duty of all parents and all teachers, to learn to exercise that candor towards others, which they wish others to exercise towards themselves; and instead of employing their influence to implant in the hearts of children sentiments of aversion and disrespect towards those they may view as the subjects of error, they should instil sentiments of humility, candor and tenderness. If parents were to feel as they ought to feel, it would be just as easy to inspire their children with sentiments of

pity and tenderness towards such as they view in error, as to infuse sentiments of aversion, abhorrence and contempt. When therefore we see children growing up with the latter sentiments, we may safely infer that such

are the unkind, unchristian feelings of their parents or instructors.

The influence of education in producing *love* and *hatred*, will be particularly considered in a future section.

EVENTS UNDER THE REIGN OF QUEEN MARY.

QUEEN MARY was the daughter of Henry VIII. Henry had been, in regard to religion, a kind of mongrel, half papist and half protestant. While he seceded from the papal church, he still retained some of its grossest errors, assumed to himself the power of the pontiff in his own kingdom, and indulged the spirit of intolerance and persecution. The doctrines of the Reformers, however, gained considerable ground in England, during the reign of Henry. A great portion of the clergy and of the parliament, favored the protestant interest. Mary was a thorough papist; "She possessed all the qualities fitted to compose a bigot; and her extreme ignorance rendered her utterly incapable of doubt in her own belief, or of indulgence to the opinions of others." She of course elevated the papists to office, both in church and state, and degraded or destroyed such protestants as were persons of rank and eminence.

Gardiner, Bonner and Tonstal, who had been confined for adherence to the pope, were set at liberty and restored to office. Archbishop Cranmer and several other bishops were imprisoned. On the pretence of discour-

aging controversy, all the preachers were silenced, except such as could obtain particular license. The protestants were of course excluded, and every thing in respect to the reformation, bore the most dismal aspect.

Bishop Gardiner and Cardinal Pole were two principal characters in that reign. They were both professed papists; but they were of different tempers and opinions on the subject of toleration. This subject was frequently debated by these men in the presence of the Queen. Pole was in favor of toleration, and Gardiner against it. It may be useful to give a concise view of the principal arguments on each side.

On the side of Pole it was said, the practice of persecution is the scandal of all religion. The universal prevalence of one opinion on religious subjects, can be owing at first only to the stupid ignorance of the people, who never indulge themselves in inquiry; and there is no expedient for maintaining that uniformity, but by banishing forever all improvement in science and cultivation.—Whatever may be said in favor of suppressing heresy in its first beginnings, no solid argument can be alleged for extend-

ing severity and capital punishments to extirpate an opinion which has diffused itself among men of every rank and station. Besides the extreme barbarity of such an attempt, it commonly serves only to make men more obstinate in their persuasion, and to increase the number of proselytes. Open the door to toleration, and mutual hatred relaxes among the sectaries, their attachment to their particular modes of religion decays, the common occupations and pleasures of life succeed to the acrimony of disputation. If any exception can be admitted to this maxim of toleration, it is only when a religion altogether new is imported from foreign countries, and may at one blow be eradicated without leaving any seeds of future innovation. *But as this exception would imply an apology for pagan persecutions, and the extirpation of christianity from China and Japan, it ought surely to be detested and buried in eternal silence.*

To such reasoning, Gardiner and his party replied:—The doctrine of liberty of conscience is founded on the most flagrant impiety; and supposes such an indifference in all religions, such an obscurity in theological doctrines, as to render the church and the magistrate incapable of distinguishing with certainty the dictates of heaven from the mere fictions of men. If the Deity reveals principles, he will surely give a criterion by which they may be known. A prince who allows these principles to be perverted, is infinitely more criminal, than if he permitted poison

to be sold for food to all his subjects. Persecution may indeed seem better calculated to make hypocrites than converts; but experience shows, that habits of hypocrisy often turn to reality; and that the children, at least, may happily be educated in orthodox tenets. Where sects arise, whose fundamental principle on all sides is, to execrate, abhor and damn and extirpate each other, what choice has the magistrate but to take part, and by rendering one sect entirely prevalent, restore the public tranquillity. The protestants, far from tolerating the religion of their ancestors, regard it as impious and detestable idolatry—When they were masters, they enacted severe laws against the catholic worship. “Nor are instances wanting of their endeavors to secure an imagined orthodoxy by rigorous executions. Calvin has burned Servetus; Cranmer brought Arians and Anabaptists to the stake; and if persecution of any kind be admitted, the most bloody and violent will surely be allowed the most justifiable, as the most effectual. Imprisonments, fines, confiscations, whippings, only serve to irritate—But the stake, the wheel, and the gibbet, must soon terminate in the extirpation or banishment of all the heretics inclined to give disturbance, and in the entire silence of all the rest.”

Mary adopted the opinion of Gardiner and rejected the counsel of Pole. England was soon filled with scenes of horror. Rogers, of whom all have heard, was the first victim. Hooper was sent to his own diocese to

be executed, to strike terror into his flock. He was three quarters of an hour tortured in the flames; he was heard to pray and to exhort his people till his tongue was so swollen that he could not speak.

The crime for which most of the protestants suffered, was their refusing to acknowledge the doctrine of transubstantiation, or the real presence of Christ in the sacrament. Gardiner vainly expected that a few examples would strike terror into the protestants; but finding his mistake, he employed Bonner, as chief agent in this dreadful business. "Bonner, was a man of profligate manners, and of a brutal character, who seemed to rejoice in the torments of the unhappy sufferers. He sometimes whipped the prisoners with his own hands till he was tired with the violence of the exercise. He tore out the beard of a weaver, who refused to relinquish his religion; and that he might give him a specimen of burning, he held his hand to a candle, till the sinews and veins shrunk and burst."

Persons condemned to these dreadful punishments, were first seized on suspicion; articles of faith were then offered them to subscribe, and if they refused they were sentenced to the flames. Young people and women were among the number thus destroyed. The persecu-

tion was continued during a course of three years. Two hundred and seventy seven persons were brought to the stake, beside those who were punished by imprisonments, fines and confiscations. Of those committed to the flames, there were 21 clergymen, 8 lay gentlemen, 100 husbandmen, 55 women and 4 children. Archbishop Cranmer was among the sufferers. He had been long kept in prison; and while he was known to be thus confined, he was cited to appear for trial at Rome; and condemned as contumacious, because he did not attend. After he was condemned, he was seduced by the Queen to sign a recantation. But this did not save him from the vengeance of his persecutors—To punish himself for the crime of signing—when he was brought to the stake—he stretched out his hand, and held it in the fire until it was consumed, saying, *this hand has offended.* He bore his sufferings with the greatest composure and fortitude.

It would be easy to fill many pages with accounts of the cruelties and sufferings of that period, but we must forbear. Of such shocking blindness and barbarity, a short sketch is enough, to fill the mind of any christian of the present day with wonder and with pain.

POETRY.

AN EVENING HYMN.*

FATHER of all, who sent thy Son,
From his supreme abode,
For man's transgression to atone,
And bring us near to God.

This day what blessings I've enjoyed,
How thoughtless I have been,
How have my hours been misemployed,
In vanity and sin.

The faults I see, I humbly own,
Those I see not, forgive,

O send thy Holy Spirit down,
And teach me how to live.

Compose my mind to quiet sleep,
Of dangers not afraid,
Trusting thou wilt securely keep
The being thou hast made.

But if a sudden death be mine,
Before the morning sun,
To thee my spirit I resign,
And let thy will be done.

THE SORROWFUL DIRECTED.

What means that fearful, downcast eye?
What sorrow hast thou known?
The cheek should fade, the laboring
sigh
Should heave, for guilt alone.

Has death deprived thee of some friend,
Around thy heart entwined?
O think how soon thy grief will end,
And ties immortal bind.

Or hast thou proved, what others have,
That hearts inconstant range?
Then fix thy own beyond the grave,
And thou shalt know no change.

But if that swelling bosom know
A grief it can't impart;
If stern remorse her arrows throw,
And pierce thy throbbing heart;

O let thy tears in anguish flow,
For truth and honor fled;
Nor hope, while wandering here be
low,
To raise thy drooping head.

Yet if true penitence be thine,
A voice may hope restore.—
Hark, from the lips of love divine,
It bids thee "sin no more."

• •

INVITATION.

"And they spread their garments in the way, crying, Hosanna to the Son of David."

COME to the table Christ prepares,
For those that love his rest.
Come, weary pilgrim, cast your cares
Upon his faithful breast.

If christian zeal, and trust are yours,
O come, and here repose;
These are the gifts which life ensures,
Whence endless pleasure flows.

O come, and spread your garments
here;
The King of grace draws nigh:
And let hosanna's, loud and clear,
Again ascend the sky.

Jesus, the Son of David, reigns!
Let every heart rejoice,
And strive in elevated strains,
To join the angelic voice.

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* By the Rev. Dr. Byles, St. John, New-Brunswick, Jan. 18, 1814. He died suddenly, March 12, 1814, aged 79 years and 2 months.

RELIGIOUS INTELLIGENCE.

Annual Report of the Rev. Peter Nurse, to the Evangelical Missionary Society in Massachusetts.

Ellsworth, May 17, 1814.

To the Rev. Nathaniel Thayer, Secretary of the Evangelical Missionary Society.

DEAR SIR.

YOUR Society, I think, hold their annual meeting in October. Previous to that time you may expect as faithful a report of the state of things in this place as I am able to make. In the mean time I send you a copy of a report, of the state of my school, which I have just closed, to the Society for propagating the gospel among the Indians and others in North America. I would inform your Society that I have not bestowed less attention and labor on the school the last year, than any year since I first came here. The pressure of the measures of our government was so sensibly and severely felt in this part of the country the last year, that the inhabitants of this town, did not feel able to pay any money for the support of women schools. I wish your Society to understand, that the central school under my care is not designed ultimately for children, who are just entering upon study. It has been open hitherto however to children of every age and every condition. But the design of the people is, whenever they feel able to do it, to have schools in the summer in all parts of the town for small children, taught by well educated young women, and to have the scholars, when in the judgment of a school committee they are qualified in age and learning, to pass up to the central school, to attend to higher branches of education. In these hard and trying times I have felt disposed to take as much of the burden on myself as I had strength to sustain. I have encouraged the school's being opened freely to all of every age. My school has under these circumstances been large. The number has varied from about forty to eighty and upwards. The method, which I have adopted, in order to get along

comfortably with such a number of scholars, and to be useful to them all, has been to class my scholars, and to employ such as are best informed to teach the younger classes; having an eye however to the whole myself. In this way my older scholars are trained up to the business of instruction, while they are learning. It is represented and considered as an honorable distinction to be thus employed. By this method I am able to encourage industry and to reward merit.

In the past year I have kept the school ten months. The government of the school I endeavor to render paternal; to mingle mildness with authority, and to chastise in mildness and mercy. I have nothing in particular to add to what I have already said to the Society on the means employed to impart to the school religious instructions and impressions. It is my custom to pray with my scholars at the opening and close of the school; and before prayer to read a portion of the scriptures myself, or to hear my first class read one. I frequently, perhaps generally, call on my scholars to give some account of the facts related, or of the duties inculcated in what has been read. I often make some observations on the portion read, with a view to make it better understood by my little folks; to make them see the reasonableness of the duties enjoined; the happy effects which will attend a sincere and faithful discharge of them and the dreadful consequences which must follow the neglect of them. In this way their knowledge of the interesting facts and momentous doctrines of the Bible is constantly increasing. I hope and pray, that the good seed thus sown in the spring season of life will be made by the gracious influence

of God's holy Spirit, to take deep root, and to yield a rich harvest of the most precious fruits.

I have lately introduced into the school, Porteus' Evidences of the truth of the christian religion. My first class, consisting of about twenty, have read it repeatedly, with attention and reflection. They have committed to memory all the propositions. A number of them I think understand the reasoning, and feel the conclusive force of the arguments. They seem to relish the book.

It will not be in my power to give your Society clear and just ideas of the progress of my scholars in learning. If they could have visited the school from time to time, they would have discovered, I think, a gradual, regular, and pleasing improvement. A considerable number of my scholars may be called permanent. They are regularly at school from the beginning of the year to the end of it. These with few exceptions are fine scholars. To teach these is a pleasure. There is another class, which may be called transient. It consists of young men and women, who have enjoyed no means of improvement; whose parents are poor, and who have to provide for themselves. They are sensible of their deficiency, and wish to acquire some degree of knowledge. They attend the school a few months; then they are obliged to leave it to earn something, and then return to it for another short period. Some of this description have become decent scholars. These require much attention, and some patience. There is a pleasure however in instructing them.

Sometimes I think my success in my school is moderate, then again I think it very encouraging. When I look back to the time when I first came here, and compare what the young people then were with what they are at this time, I feel that I have not labored in vain; that the money expended here has not been thrown away. The mother of the Gracchi considered her well informed sons her greatest treasure. If we estimate things by her standard, several families in this new, small, and poor town are rich.

The studies attended to in school are Reading, Spelling, English Grammar, Writing, Arithmetic, Geography, History, Trigonometry, Navigation, French, Latin, Greek, and Rhetoric. Handsome progress has been made in most of these branches of learning and science. My scholars in general read well. I have about fifty who are able to parse the English language with a good degree of promptness and accuracy. Most of the same scholars have a considerable acquaintance, and a goodly number of them a pretty accurate acquaintance with the most important parts of geography. Ten or twelve have read with attention Goldsmith's abridgment of the histories of Greece, Rome, and England. About twenty, (I speak of scholars now belonging to the school,) have been through, or nearly through, Temple's Arithmetic. Six have paid considerable attention to the French Grammar, and have made some proficieney in construing the language. Two about seven years old have advanced half through Adam's Latin Grammar. Two others eight or nine years old, have been through it twice, and are beginning to construe and parse. I have one class, consisting of fourteen, construing in Bigelow's Latin Primer. I have another class, consisting of eight, at the head is a young man about twenty two years old, and the last in the class is a little girl of about seven, which has been nearly through the Primer, and had advanced about forty lines in Virgil. I have three others, one about fifteen, the second about twelve, and the third about ten, who are nearly fitted for college. One class of eight or ten has read with attention the abridgment of Blair's Lectures on Rhetoric, and committed thoroughly to memory the greater part of what is usually committed at Cambridge.

Six young women, members of my school, will probably be employed this summer in teaching schools in this town; and five are engaged to teach in the neighboring towns and plantations. These five schools are likely to be put into operation by means of fifty dollars placed in my

hands by your Society, and ten dollars by an individual, who has a heart to feel for the unhappy condition of active and promising youths in danger of perishing for lack of knowledge. I hope your Society will continue to aid me in this my favorite place. I really know of no way, in which a little money would be likely to be so extensively useful. Times are hard. People, partly through poverty, and partly through inconsideration, if left to themselves, will suffer their children to grow up in ignorance and in idleness. But a little influence, judiciously used, and a little assistance, kindly granted, will change the state of things exceedingly. With the money entrusted to me, I have proposed to people where I thought schools were most wanted, and would be most useful, that if they would board a school-mistress, and pay her for ten weeks service, I would pay her for five. I made it a condition, that the mistress should be taken from among my scholars. In five places out of seven this proposition has been readily and gratefully complied with. Those young women, whom I consider now qualified to be very useful in the line of instruction, are chiefly from poor families. They want employment, because they and their parents need the profits of it. They are willing in these hard times at my recommendation, to keep school for very moderate wages, for a dollar per week. Fifty dollars will support a respectable and useful school for twenty five or thirty scholars nearly a year, and probably be the means of causing a school to be kept more than another year, where without it there would be none.

I stated to your Society, I believe, in my last report, that one young man and one young women, natives of this town, and educated principally in my school, were employed as instructors in Castine. It gives me great pleasure to be able to say, that as far as I have learnt, their conduct and success in teaching have been such, as to give high satisfaction to their employers in that highly respectable town, and to do honor to themselves and to us.

With sentiments of gratitude to

your Society for their kindness and liberality to me, and to the people, in whose prosperity and happiness I am so deeply interested, and with ardent wishes for their extensive and lasting usefulness, I am, dear sir, your sincere friend,

PETER NURSE.

Communication from the Selectmen and School Committee of Ellsworth, District of Maine.

To the Rev. Nathaniel Thayer, Secretary of the Evangelical Missionary Society.

Reverend Sir,

THE subscribers, Selectmen and School Committee of the town of Ellsworth, in behalf of the inhabitants of said town, beg leave through you to tender to the Society their most grateful acknowledgments, for its generous and benevolent aid and assistance, in enabling them to support the school in said town, under the direction of the Rev. Peter Nurse; than which they believe there is none more useful in the Commonwealth.

The school was kept the last year for ten months, and was attended by young persons from four to twenty three years of age. The number was from forty to eighty, and would perhaps average at between fifty and sixty. The studies have been English Grammar, Writing, Arithmetic, Surveying, Navigation, Geography, Science of the Globes, French, Latin and Greek. In most of these branches many students have made much greater progress than could be expected, and we believe more than students in any school in the District of Maine. Mr. Nurse keeps in view at all times the great object of the ministry; the promotion of religion and morality. Among the books used in school is the Bible, which is read with great attention, and particular passages of the sacred volume are explained by Mr. Nurse. Bishop Porteus' Evidences of Christianity is also used; his propositions are committed to memory, and recited as part of the exercises.

We cannot but express to you our gratification to find at the last examination, that there were a number of

young persons suitably qualified to become teachers, who have been almost wholly instructed by Mr. Nurse. These young persons will be employed the ensuing summer in this and the neighboring towns; which in this way, (if in no other,) are benefitted by the institution, through the bounty of the Society. We are sensible of the superior advantages which we enjoy, and hope we shall be made duly to appreciate and improve them. The Society is no doubt acquainted with the situation of our town, and our inability to pay our worthy pastor and teacher for his laborious services. The town has this year at the annual meeting voted unanimously to raise the sum of \$400, for the payment of Mr. Nurse; and \$200, for the support of women's schools in the most remote parts of our town; which together with other sums, which must necessarily be raised, are as much as we can pay; but at the same time we are sensible that the sum appropriated for the use of Mr. Nurse is by no means an adequate compensation for his services. We do therefore request the Society to take into consideration the situation of our town and the infant institution which has been hitherto supported in part by its bounty, and if consistent with their views and the claims of others, that they

will in their goodness make a further appropriation of the funds of the Society for the benefit of Mr. Nurse.

It is with great pleasure that we feel able to inform the Society of the benefit which has resulted, from the judicious appropriation of the sum of fifty dollars deposited with Mr. Nurse for the support and encouragement of women's schools. With the influence of Mr. Nurse and the aid of this sum, he has now in operation six schools in the neighboring towns, and expects to have four more. Having had personal knowledge of the benefits resulting from such schools, we have no hesitation in recommending to the Society, to appropriate such a sum as they shall see fit, exclusively for the support of women's schools.

We consider ourselves under many obligations to the Society for propagating the gospel among the Indians and others in North America, and shall make a similar statement to that Society. We are very respectfully your most obedient and very humble servants,

JOHN BLACK,
SABIN POND, } Selectmen.
JOHN G. DEANE,
GEORGE BRIMMER, } School
JESSE DUTTON, } Committee.
MOSES ADAMS, }

Ellsworth, 17 May, 1814.

Constitution of the Bowdoin College Benevolent Society.

To the Editor of the Christian Disciple.

In a recent number of the Christian Disciple you observed that you would with pleasure publish notices of societies formed for benevolent purposes. Upon the strength of this, I have taken the liberty to forward the following constitution of one formed in Bowdoin College. If you should think proper to publish it, you will gratify many of your readers.

Sect. 1. THE Society shall be called the Benevolent Society of Bowdoin College.

Its object shall be to assist indigent young men of promising talents and of good moral character, in procuring an education at this College.

No person shall receive pecuniary assistance from this Society, until he shall have been a member of College at least one term.

Sect. 2. Any person may become a member of this Society, by paying one dollar; and may continue a member, by paying the same sum annually.

Any person may become a member for life, by paying \$20 at one time, or \$30 in four years.

Sect. 3. The officers shall be a President, Vice President, Secretary, Treasurer, and Committee, to be chosen by ballot, at each annual meeting

The President shall be a graduate of this College.

The Vice President and Secretary shall be members of the Senior Class.

The Committee shall consist of eight: the President, Vice President, Secretary, Treasurer to be members *ex-officiis*, with one from the Senior Class, two from the Junior Class, and one, besides the President, a graduate.

It shall be the duty of the Committee to collect subscriptions; to appropriate the disposable property of the Society, and with the advice and consent of the Executive Government of the College, to designate the individuals, who may need and deserve assistance.

At each annual meeting the account of the Treasurer shall be audited, and the Committee shall report the proceedings and state of the Society.

Sect. 4. The Society will receive donations in books, college furniture, articles of clothing, and money.

Every person, making a donation, shall have the privilege of designating the manner in which his donation shall be appropriated; of adding it to the permanent fund; of placing it exclusively in the hands of the President and Professors; of giving it for the assistance of young men intended for the ministry, or to any other object or purpose, not inconsistent with the de-

sign of the Society.

One half of the money received into the treasury, and not appropriated by the last article, shall be reserved as a permanent fund. The interest and that only may be used.

Sect. 5. The meetings of the Society shall be held in Brunswick, at such place, as the Committee may think most suitable and convenient.

The Society shall meet regularly by adjournment, and special meetings may be called by the President.

The Society shall hold an annual meeting on the evening preceding commencement, when an oration or poem shall be delivered. At the annual meetings, the reports of the Committee and Treasurer shall be read; officers for the ensuing year elected, and any other business attended to, which may be brought before the Society.

This constitution shall receive no additions or emendations, except at the annual meetings of the Society.

EDWARD H. COBB, President.
JOHN A. VAUGHN, V. President.
SOLOMON THAYER, Secretary.
DAVID DUNLAP, Treasurer.

The above with
CHARLES S. DAVEIS,
LEVI STOWELL,
JOHN TENNY,
EBENEZER SHILLABER, compose the Committee.

Report of the Female Bible Society of Boston.

THE Managers of the "Female Bible Society of Boston and the vicinity," in conformity with the usage of other similar institutions in making an Annual Report of the transactions of their Board, beg leave to offer the following.

The present being the first Annual Meeting of the Society, its formation is evidently too recent (it having been in operation only the last six months) to afford any very interesting matter in the retrospect of its transactions. Taking into view, however, the very unfavorable circumstances under which the association was formed—the dis-

tresses of the war laying unavoidable restraints upon the liberality of the best disposed, and discouraging many others altogether from contributing their assistance—there is abundant reason to feel assured, from the success which has attended it, that the parental smile of God has blessed what we trust have been our well meant, though infantile efforts for his service. While this assurance affords ample encouragement for continued exertions, it ought to remind us how much it is our duty to impress ourselves with a sense of our dependence.

on superior aid in all things, and of the gratitude we owe, not only for every enjoyment we ourselves possess as individuals, or as an association, but for every blessing which in either of these capacities we may be the instruments of dispensing to others.

The Society numbers at present 80 subscribers, whose annual subscriptions have amounted to £170. Besides these, donations have been received to the amount of £193, and subscriptions for life, reserved as a permanent fund, to £150; making together £513; of which the two first sums, with the interest of the last, are at the disposition of the Board.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society.

The contingent expenses of the Society have amounted to £69,45; and £220 have been expended for Bibles and Testaments; from which sources have been distributed, 24 8vo Bibles, 289 12mo do. 48 12mo Testaments; 52 smaller 12mo do.

These distributions have been made in the towns of Charlestown, Dorches-

ter, Braintree, Dedham, Newton, Walpole, Lunenburg, Gloucester and East Sudbury. Some have been sent to Old York and Waterford in the District of Maine, others to Fort Independence; besides both Bibles and Testaments given to individuals, families and Charity Schools in this town, and several delivered for distribution to the Managers of the Fragment Society, whose duty, obliging them to visit the indigent, affords the opportunity of becoming acquainted with the wants of those families, whose poverty deprives them of the advantages to be derived from the possession of a complete copy of the Sacred Writings.

There are now remaining in the Treasury 31 Bibles, 4 Testaments, and £223,80.

The Managers have the pleasure to report, that the Bibles have been in every instance received with those expressions of gratitude and joy, which afford the happy assurance, that they have not been bestowed in vain.

[The remainder of this agreeable Report, we are obliged to omit.] Ed.

Extracts from the Address of Charles Grant jun. member of Parliament, to an Auxiliary Bible Society in London.

If it were proposed to discover some end towards which the greatest possible mass of genius and talents and virtue might be made to move; some object so elevated as to outstrip the flight of vulgar passion, and yet so level to our capacities as to invite the play and exercise of finer affections, where should we look for that object? Where is the bright spot which attracts the nobler powers, but forbids access to any unallowed agents? What feature is there in the human existence, which fulfils these conditions? Sir, there is one condition which completely answers them; and that feature is its *immortality*. This is the feature, in regard to which we are all equally great or equally little.

This is the idea which unites in itself the extremes of awe and tenderness; on the one hand, so infinitely tremendous as to vanquish and break down the fierce and rebellious passions—on the other, so infinitely affecting as to wake to the keenest excess, the most holy sympathies, the dearest sensibilities of our common nature.

This is the object, round which the best affections may gather themselves and lavish all their energies, while at its base the malignant propensities beat and dash themselves in vain.

And here the Bible Society has taken her stand. On this hallowed ground, she has reared her magnificent temple—a temple, as I trust, exempt from decay and dissolution. For those fab-

rics which we construct of the vulgar materials of common life, the winds scatter them, the floods sweep them away, they sink by their own weight—but this edifice is imperishable as the materials of which it is composed, and eternal (I speak it with reverence) as that terrible name with which it is inscribed. It is here beyond the confines of the grave that the standard has been erected, which shall gather all nations under its shade. Its feet are planted on the precincts of the tomb, but its head ascends to that heaven, to which it conducts our steps. Below indeed it is surrounded with clouds, enveloped in the prophetic dreams of that hope which shall never make ashamed, and the awful obscurities of that faith that dwells within the veil, but its summit is lost in those regions where hope vanishes in rapture, faith in visions, and where charity is all in all.

Truly then did I say, that this Institution was required to accomplish the noble system of our national charities—for now we may trace within the limits of our own country, the human existence in every stage of its progress—We may trace its pains and sorrows, its disappointments, its decay and dissolution. We may trace them, not by fixing our eyes on those calamities themselves, but by regarding those means which sleepless and provident benevolence has provided to

oppose those calamities, to avert what may be contingent, to mitigate what may be inevitable. We may trace them as we trace the windings of some mighty river, by the lofty embankments which are thrown up to check its fury and repress its ravages.—Thus we trace misery by the exertions of benevolence; pain and disappointment by the overflowings of sympathy; sickness, desertion and despair; by the remedies that are supplied, the refuge that is opened, the cheering prospects that are unfolded. We trace decay by the props that are given to the waning strength, and the promises whispered to the fainting heart.

We trace death itself, not by its horrors, but by the consolations that are scattered over the tomb, by the hopes that are breathed round that slumber of nature, by the gleams of glory that descend to brighten the dark and narrow house. Thus in whatever view we regard man, whether as the child of hope or of wisdom; whether as a pilgrim of this world or a denizen of the next, we are prepared to meet him in every exigency of his condition. As men, we provide for the wants of our fellow men; as rational creatures, we provide for the progress and culture of reason; as beings, whose rallying word is immortality, we provide for an immortal existence.

Ordinations.

At Salem, April 20, Rev. John E. Abbot—Introductory prayer by Rev. Mr. Nichols of Portland; Sermon by Rev. Mr. Channing of Boston, from Col. i. 28; Consecrating prayer by Rev. Mr. Abbot of Beverly; Charge by Rev. Dr. Prince of Salem; Right hand of fellowship by Rev. Mr. Frothingham of Boston; Concluding prayer by Rev. Mr. Bartlett of Marblehead.

At Dedham, April 26, Rev. William Cogswell—Introductory prayer by Rev. Mr. Gay of Hubbardston; Sermon by Rev. Dr. Worcester of Salem, from 1 Thess. ii. 4; Consecrating prayer by Rev. Mr. Webster of Hampton; Charge by Rev. Mr. Palmer of Needham; Right hand of fellowship by Rev. Mr. White of Dedham; Concluding prayer by Rev. Mr. Gile of Milton.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Cyrus Pierce, Cambridge
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.

Mr. Samuel Gilman, Boston.
Mr. Thomas Prentiss, Cambridge.
Mr. Rufus Hurlbut, do.

Errata. No. 24, page 111, line 20, for situation read intention;—page 113, line 5, for productions read prelections.